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PER PACEM AD LUCEM.

I do not ask, O Lord, that life may be
 A pleasant road;
 I do not ask that thou wouldst take from me
 Aught of its load;

I do not ask that flowers should always spring
 Beneath my feet;
 I know too well the poison and the sting
 Of things too sweet.

For one thing only, Lord, dear Lord, I plead;
 Lead me aright—
 Though strength should falter and though heart should bleed—
 Through Peace to Light.

I do not ask, O Lord, that thou shouldst shed
 Full radiance here;
 Give but a ray of peace, that I may tread
 Without a fear.

I do not ask my cross to understand,
 My way to see;
 Better in darkness just to feel thy hand,
 And follow Thee.

Joy is like restless day; but peace divine
 Like quiet night;
 Lead me, O Lord, till perfect day shall shine—
 Through Peace to Light.

THE BROTHERHOOD OF MAN.

REV. CHARLES B. SMITH.

The existence of a Supreme Being is a self-evident fact to all rational creatures. The fact of supremacy involves the obligation of obedience to supreme authority by all the subjects of such authority. As the creatures of a common Creator, all men are subject to His control. The right of the Creator to give law, and exact obedience exists in the fact that He is the Creator and that He requires only what is right. When the command is given, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," the force of the command is not only in the fact that it is given by supreme authority, but also in the fact that it is seen to be reasonable and right. Love to God begets love to man, as a necessary result. The one cannot exist without the other. Love and obedience are inseparable. He who loveth God, loveth his brother also.

Love, or benevolence, in its broadest sense, must seek the greatest good of the greatest number. It is the same in essence, whether exercised by God, angels or men. It cannot be circumscribed, and fenced in by any conventional arrangements or human enactments. Like the living fountain, it will always rise until it finds an outlet; and then will flow down to the lowest level, and seek for all others the same blessing it seeks for itself. Like the sunshine and the rain, it seeks to bless the "just and the unjust, the evil and the good," of every condition, color and clime. This result is as certain and necessary as that an effect will follow its legitimate cause. But how will love to God develop itself towards man?

First, by leading its possessor to acknowledge and respect the natural rights and privileges among the whole brotherhood of man. Equality of natural rights and privileges does not involve equality of natural capacity or social position. The Bible, as well as reason, teaches

that "there is one God, and Father of all, who is above all, and through all, and in all." The Prophet says (Malachi ii. 10), "Have we not all one Father? hath not one God created us? Why do we deal treacherously every man against his brother?" The reasoning of the Prophet is to the effect, that since we are all the children of one Father, as all have a common origin, and are made of one blood, we are brethren of the same family, and must acknowledge an equality of natural rights and privileges among the brotherhood; and as we belong to the same brotherhood, we should not deal treacherously and cruelly with each other, but kindly and mercifully. Love to God and his brother, therefore, will constrain those who possess it to acknowledge and respect the rights and privileges of the whole brotherhood; among which, "are life, liberty and the pursuit of happiness;" all of which war destroys.

Secondly, love to God will develop itself towards man, by restraining its possessor from doing anything to his brother man that he would not have done to himself under similar circumstances. This result is so plain and necessary that it seems impossible that any one should fail to perceive it. And yet great numbers, who profess to love God and their brother man, do not hesitate to do to others what they would not for the world have others do to them. Who is willing to be robbed of his money, to have his buildings fired, or to be mangled and murdered? And yet those who go to war, or sanction war, do the very things, or approve the doing of them, which they would not on any account have done to themselves. If I assail with deadly weapons, and kill or mangle my brother, or if I encourage others to do the same, I am a monster, and not a brother. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law, and an important evidence of such love is in the fact that its possessor is restrained from those dispositions and that conduct towards his brother that he would not have exercised towards himself under similar circumstances.

Thirdly, love to God will develop itself towards man, by constraining its possessor to actively oppose all others who would do him injury. I have a number of brothers whom I respect and love. The attempt is made in various ways to do them injury. If I love those brothers I shall not only be restrained from injuring them myself but shall oppose every attempt of others to do them injury. One man tries by lies and slander to destroy their character; I shall oppose him. Another tries by fraud to get away their property; I shall oppose him. Another tries to make them drunkards; I shall oppose him. Others are seeking to kill them; I shall oppose every such attempt or, if they are already suffering injury, I shall do my utmost to relieve them. It is the inherent nature of love to do this. If I love those brothers, as I must if I love God, I cannot do otherwise than oppose everything that would injure all, or any one of them. I cannot be opposed to the injury of one, and indifferent to the injury of another, nor can I be opposed to one evil that would injure them, and indifferent or favorable to any other evil that would do them equal or greater harm. If I am indifferent to their welfare, or fail to oppose to the extent of my ability everything that would injure all, or any one of them, I have not the instincts of a brother's heart. As children of the same Father, and brethren of the same family, men cannot fight and kill each other without rebellion against supreme authority and the violation of the fundamental principle of brotherhood.